

STRICTVRÆ:
OR, ^{1475. b 25}
A BRIEF
ANSWER TO THE
XVIII. Chapter of the first Booke of
CARDINALL PERRON'S *Reply* written
in French, to KING IAMES--his Answer
written by Mr. CASAVBON in
Latine.

Andrews (Lancelot)



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STRICTLY
OF
A B R I E
AND THE

XXV. The History of the Book of

Genesis, and the Book of

Exodus, and the Book of

Leviticus, and the Book of

Numbers



✓



The Beliefe of CHRIST in the Sacrament sub speciebus. I.



O represent to us, the outward face and forme of the Church, in Saint AUGUSTINE's time, the Cardinall beginneth with *Qui Croyoit*, with a point of beliefe; and with *l'opinion avoit gaignee*, with matter of opinion. This, is to stumble at the threshold. Points of faith or opini-

on (what men thinke or hold) seeme rather to pertaine to the inward parts, then to the face or exterior forme of the Church. The face, the outward forme of the Church is to be seene, as subject to the eye. Beliefe, or opinions are not; they are within the brest, *Corde creditur*: or within the braine, where opinions are bred. Sometime, they happen to be accompanied with some outward act; but then, in that case, that outward act is to be recounted, and not they. It is the Agend of the Church, he should haue held him too. In that, is the Face of the Church, in outward acts; not, in inward conceits. His *Croyoits*, *Tenets*, *Estimoits* are not, nor cannot be rightly termed *Traits de visage*; they are not visible, as the visage is.

And in this manner doth the Cardinall forget himselfe, in a third part of his points, *viz.* this first, the viij. xij. xvj. xvij. xxj. xxij. xxvj. for which he alledgeth 42. places: all of them, beside the purpose: they being *Tenets* only (as he termeth them) and no exterior Acts at all, which onely

lye open to the view, and come vnder the terme of *the face* or *visage* of the Church.

2
2

To tell vs, out of *Zuinglius*, what was done in Saint AVGVSTINES time, is somewhat suspicious. Saint AVGVSTINE hath written, no man more plenteously. Why heare we not, out of himselfe, what was holden in his time? But the termes of *Sous les especes* or *dans les especes Sacramentelles*, it would pose the Cardinall and all the whole Colledge, to find; they were euer heard or dreamt of in Saint AVGVSTINES time, or many hundred yeeres after.

3

For *Zuinglius*, The Cardinall well knoweth, that in the very same place (he citeth) Saint AVGVSTINE is three severall times alledged by him, against the carnall presence, *Viz.* his Preface upon the *III. Psalme*, his *XXVI* and his *XXVII Homilie* upon *IOHN*. And if Saint AVGVSTINE were against it; what he held, might very well goe for the *Tenet* of his time.

4

If Saint AVGVSTINE were so judicious, and withall so godly a man, and (as *ZVINGLIUS* affirmeth) knew the truth, is it credible, that hee durst not plainly utter the truth, who so plainly both spake, and defended the truth against the *Manichees*, *Pelagians*, *Donatists*, or whatsoever error else prevailed in his Age?

The truth is, *ZVINGLIUS* was more afraid then hurt. It is well knowne, whether he leaned; that, to make this point streight, he bowed it too far the other way. To avoid *Est* in the Church of Romes sense, he fell to be all for *Significat*; and nothing for *Est* at all. And whatsoever went further then *significat*, he tooke to favour of the carnall presence. For which, if the Cardinall mislike him, so doe we. And so, he doth not well (against his owne knowledge) to charge his opinion upon vs. But what Saint AVGVSTINE beleaved, and held in this Point, will appeare after, in the third Allegation of the next head following.

The externall Adoration of the Sacrament. 4.

11

b

¹ Cyrill. Hierol. Cat. Myst. 5^a.

Non pour les adorer entant q' adoration signifie culte divine mais pour venerer.

See Resp. ad Apol. Bell. p. 49.

C

² Chrysostome in 1. ad Cor. Hom. 24.

Ταυτα ὁμολογῶ ὅτι
ἐν τῇ μὲν ἀρχαίᾳ
ἀδωρῶν, μὴ ἀνέχον

THis second (indeed) is an act, *avec gestes & adorations externes*. Foure places are alledged for it.

We will not question the Author, as, well we might. Be it CYRILL (or whosoever it was) he, in that place teacheth the people, how they should *receive the Cup*. And this is (indeed) a principall Point, pertaining to the outward face of the Church. Now, let the World iudge; That which CYRILL teacheth the people to doe, is, *at the taking the Cup*: and in the face of the Romane Church, there is by them no Cup taken at all. What gaineth the Cardinall by this place? This is indeed, a pregnant place to proue that in the face and outward practice of the Church in CYRILL's time, *the People received the Cup*, which the Cardinall will grant (I trust) is changed since; and no such matter to be scene, in the *Traits de visage* of the Church of Rome. So, in an evill time was CYRILL alledged.

And, that of the *gesture* toucheth not us at all: for, he would haue the party that receiueth it, *with*, that is, to bow himselfe, & cast his eyes to the ground; that is, in humble and reverent manner to doe it. And so doe we. And *ἔν τῷ ἀρχαίῳ* after the manner of adoring, amounteth not to adoring: for after the manner, or as men use to doe, that adore, is a terme qualified, and restrained to the outward manner. In which manner, our Church injoyneth it to be received.

And, for the terme of *adoring* it selfe, the Cardinall confesserth after in the XXV. that *adoring* doth not alway import, or signifie *Cultum divinum*, but onely *venerationem*. And we (by the grace of God) hold the Sacrament to be *venerable*, and withal due respect to be handled & received.

CHRYSOSTOME can best tell us his owne meaning. Thus concludeth he the place cited, and sheweth plainly where- to all tendeth that hee there urgeth, of the *Wise mens com-*

μὴ δὲ διὰ τὴν
 ἀποστολὴν.
 Ἀλλὰ μὴ τὴν
 ἐκείνης τῆς ἀποστολῆς
 ἐκείνης.

d

August. in
 Psal. 96.

ming to CHRIST, This I say, not, that we should not come to the Sacrament, but that we should not come to it, at adventure, carelessly, or in homely manner: Not so; but (as he had said before) With much feare and reverence.

AUGUSTINE's place is mis-cited: Where it is truly cited, it sheweth, the Cardinall hath very ill successe in his citations. Upon the 96. Psalme, there is nothing to that purpose. But, upon the 98. Psalme, these words are, which (I dare say) he meanes: *Nemo autem carnem illam manducat, nisi prius adoraverit*, which (I trust) no Christian man will ever refuse to doe; that is, to adore the flesh of CHRIST. Wherein yet, lest any might mistake it with the Cardinall, with a wrong *Croyoit*, come *contenant le vraye & propre corps de CHRIST*, Saint AUGUSTINE presently is carefull to warne his Auditors, that the word [*manducat*] there, is to bee spiritually understood, and he bringeth in CHRIST, thus speaking; *Non hoc corpus, quod videtis manducaturi estis, & bibituri illum sanguinem, quem fusi sunt, qui me crucifigent. Sacramentum aliquod vobis commendavi; spiritualiter intellectum vivificabit vos. Et si necesse est, illud visibiliter celebrari, oportet tamen invisibiliter intelligi*. Which shew, that Saint AUGUSTINE was not of the Cardinall's *Croyoit* touching the Sacrament.

e

Theodor.
 Dial. 2.

This place serves the Cardinall's purpose worst of all. For, therein THEODORET affirmes, that the Sacramental Symbols, after the consecration, goe not from their owne nature, but abide in their former substance, shape, and kinde. And, he gaines nothing by it; for *σεβασμὸς* in the Cardinalls sense, may be taken *pour venerer*, (that is, to honour and reverence;) and is to be taken in that sense, and cannot, heere, be taken in any other. For, the Symbols so abiding, it is easily knowne, no divine adoration can be used to them, nor any other, then hath beene said.

Reservation

Reservation of the Sacrament. 7.

III

OF seven places cited, there is not any that relie-
veth the Cardinall, or toucheth vs. It cannot be
denied, but, *reserving the Sacrament* was suffered a
long time, in the Primitive Church.

In time of Persecution, they were permitted to carry a-
way, how great a part they would, and to keep it by them,
and to take it at times to comfort them. Because they
knew not, when they should; or whether ever they should
meet at the Sacrament againe.

And those, that lived as ANCHORITES and HER-
MITES, in remote desert places, were likewise permitted
to carry away with them, how much they thought good,
to take at times; because, a long time together, they
were not to come backe to places, where any Churches
were.

Having it then with them in their owne hands & power,
they might, and did *keepe it in their chests, eat it at home, carry
it about with them in their Iourney.*

For, as for *sending it into farre Countries*, EUSEBIUS Lib. 3. c. 26.
hath no word of *farre Countries*: but that, such as held not
their Fasts, or kept not their Easter, as the Church of Rome
did, notwithstanding when they came to Rome, had it sent
them by the Deacon, as others there had.

But all this is from the matter. For, it is well knowne,
this is not now, the face or fashion of the Church of Rome.
For no man, there, may carry the Sacrament home, and eat
it to Breakfast; or carry it to Sea, or tye it vp in his *orarium*.
For, this of *carrying it home*, and there *reserving it*, was long
since taken away; and order taken, that every man, what
was delivered him, he should receiue and take it downe, in
the Church. And it is to be noted, that this was done, Saint
AVGVSTINE—living, both by the Councell of SARA-
GOSA *Can. III.º*, in the yeare 381, upon paine of ANA-
THEMA: And by the first Councell of TOLEDO, *Can.*
XIII.º,

XIII^o, in the yeere 405, upon paine of being cast out as a sacrilegious person. Which was so ordered, because of divers and sundry evill practices, whereto the *Priscillianists* and other Heretiques and bad persons were knowne to abuse it. So that this pertaineth nothing to the face of the Church now, either as it is with them, or as it is with vs.

Euseb. l. 6. c. 24.

But for the *Sicke*, it was alwaies sent them home, were the distance never so great. And against the time of extremity, it was thought not amisse, to haue it reserved; that, if the Priest should not then bee in state to goe to the sicke party, and there to consecrate it, for him; yet, at least it might be sent him, as in the case of *Serapion*. For it is sure, they made farre greater account of the receiving it, as their *viaticum*, then some doe now.

But neither doth this touch vs; who at the desire of any that is in that case, may not refuse but goe to him, and minister it him. So that *Reservation* needeth not; the intent is had without it.

IV

The Communion under one kinde.

For this there is no authority at all alledged, but the Cardinall puts us off to another place.

V

The Eucharist a Sacrifice. 6.

THE *Eucharist* ever was, and by us is considered, both as a *Sacrament*, and as a *Sacrifice*. 2 A *Sacrifice* is proper and applyable, onely to *divine worship*. 3 The *Sacrifice* of *CHRISTS death* did succeed to the *Sacrifices* of the *Old Testament*. 4 The *Sacrifice* of *CHRISTS death* is available for present, absent, living, dead (yea, for them that are yet unborne.) 5 when we say the *dead*, we meane, it is available for the *Apostles*, *Martyrs*, and *Confessors* and all (because wee are all members of one body:) these no man will deny.

6 In a word, we hold with *Saint AVGVSTINE* in the very

very same chapter which the Cardinall citeth, *quod Hujus Sacrificij caro & Sanguis, ante adventum CHRISTI, per vi-* Aug. de civita.
te. lib. 17. c. 20.
Etimas Similitudinum promittebatur; in passione CHRISTI, per
ipsam veritatem reddebatur; Post adventum CHRISTI, per
Sacramentum memoria celebratur.

Altars. 2.

VI

IF we agree, about the matter of *Sacrifice*, there will be no difference about the *Altar*. The holy Eucharist being considered, as a *Sacrifice* (in the representation of the breaking the bread, and powring forth the cup) the same is fitly called an *Altar*: which againe is as fitly called a *Table*, the *Eucharist* being considered as a *Sacrament*, which is nothing els, but a distribution and an application of the *Sacrifice*, to the severall Receivers. The same *Saint AUGUSTINE*, that, in the place alledged doth terme it, an *Altar*; saith in another place, *CHRISTVS quotidie pascit. Mensa* Hom. 46. de
Verbu Domini
secundum Io-
hannem.
Ipsius est illa in medio constituta. Quid causa est, o audientes, ut
mensam videatis, & ad epulas non accedatis? The same *Nyssen*
in the place cited, with one breath calleth it *Sacramentum*, that is,
an *Altar*; and *ipsa mensa*, that is, the holy *Table*.

Which is agreeable also to the Scriptures. For, the *Altar*, in the Old Testament, is, by *Malachi*, called *Mensa DOMINI*. And of the *Table*, in the New Testament, by the Mal. 1. 7.
Heb. 13.
Apostle it is said, *Habemus Altare*. Which, of what matter it be, whether of *stone*, as *Nyssen*; or of *wood*, as *Optatus*, it Nyssen. de Bapt.
skills not. So that the matter of *Altars*, makes no difference in the *face* of our Church.

Worship of Martyrs and their reliques.

VII

THis point hath been dealt in heeretofore, Seven of the places answered, in the *Answer to BELLARMINE'S Apologie*, viz. the place,
Of *BASIL*. page. 40.

Of AMBROSE *de viduis*, page 45.

Of NAZIANZEN upon Cyprian. page 42.

Of RYEFIN (touching THEODOSIUS) page 45.

Of CHRYSOSTOME, page 42.

Of HIEROME, page 49.

Of NYSSEN in THEODORVM, page 48.

Aug. in Psa. 63.

88. cont. Faustum.
l. 20. c. 21.

Saint AVGVSTINE wee agree with, we celebrate the memories, we hold the Feasts of the blessed Martyrs; as, of Saint STEPHEN, and the Blessed Innocents: aswell, for imitation, as that we may be partakers of their intercession, and attaine to the Society of that which they haue obtained.

Hieron. ad
Marcellam.

Ep. ad Ripar.
con. Vigil.

For their Reliques (were we sure, they were true and uncounterfeit) wee would carry to them the regard, that becommeth us. But, the Cardinall himselfe will not say, that Saint HIEROME ever meant to adore the ashes of Saint IOHN BAPTIST: for, HIEROME himselfe will say the contrary, *Nos autem, non dico Martyrum Reliquias, sed ne Salem quidem & Lunam, non Angelos, non Archangelos, non Cherubin, non Seraphin, & omne nomen quod nominatur in presenti seculo & in futuro, colimus & adoramus; ne seruiamus creaturae potius quam Creatori, qui est benedictus in secula. Honoramus reliquias Martyrum, ut Eum, cuius sunt Martyres, adoremus. Honoramus Servos, ut honor Servorum redundet ad DOMINVM.* Saint HIEROME opposed to VIGILANTIVS, that used reprochfull termes, to the ashes and reliques of Martyrs (then) calling them *vilem pulvisculum*, and *vilem pulverem*, and *illud nescio quid*: for which, he was, and was to bee justly censured, at any time: but specially at that time, while there lived so many heathen men. It was rashly and undiscreetly done of him, so to abase his termes.

And had they the power of doing miracles, as those of S. STEPHEN had (reported by Saint AVGVSTINE) and those of FOELIX (by PAVLINVS) we would esteeme them so much the rather: but yet in their degree, and nothing so high, as the Cardinall would seeme to set them. And yet, the carrying them about in linnen clothes, and kissing them, which VIGILANTIVS doth object, if hee did it truly, we would rather beare with it, and excuse it, as proceeding from

from popular and private devotion, which will many times overshoot it selfe, then commend it: for, if it had beene, *Solum honorare*, it seemes, **VIGILANTIVS** would not haue found fault with it. Hier.con.Vigil.

To that booke *de curandis Græcorum affectibus*, questioned whether it be **THEODORET'S** or no, wee oppose that which is **THEODORET'S** out of question upon the II. and III. Chap. to the Colossians; where he expressely sayes (and that by the authority of the Councell of Laodicea) *Angels are not to be prayed to*. And if not *Angels*, not *Martyrs*. Theodoret. de Gr.aff.cur.l.8.

Traditions. I. VIII

This is matter of Opinion, not of practice; and so, toucheth not the face of the Church.

Exceptions haue beene made, by **ERASMVS** and other Learned men, to this booke. Wee oppose to it out of **BASIL'S** treatise *de Fide*, which never was questioned till now or late by the Cardinal, these wordes; *Haec dubie manifestissimum hoc infidelitatis argumentum fuerit, & signum superbiae certissimum: Si quis eorum quæ scripta sunt, aliquid velis rejicere; aut eorum quæ non scripta, introducere.* Basil.de Spu. S.ad Amph.c.6.

Prayer for the Dead. 6. IX

For offering and prayer for the Dead, there is little to be said against it; it cannot be denied, but that it is ancient.

Lent. 3.

It is in the face of our Church, as well as theirs. Neither is it a time of Marriage, with us, but by speciall dispensation.

Marrying after vow of single life. 4.

XIII

WE hold, such vowes as be orderly and dutly made, are to be kept, and cannot bee broken without offence. All the question is, about the undue and disorderly making of them.

Mingling of wine with water in the Eucharist. 2.

XIV

Saint CHRYSOSTOME against the *Hydropocastate* or *Aquary* seemeth to oppose it. We hold it a matter not worth the standing on: So all else were agreed, we would not sticke with them to put as much water in, as the Priests use to doe.

Hom. lxxxij. in c. 26. Mat. aut lxxxij. secundum Græcam Editionem.

Exorcismes and Exufflations. 1.

XV

IT commeth in heere, out of place, it is afterward repeated againe, at the XVII.

The five Sacraments. 2.

XVI

WE deny not, but that the title of *Sacrament* hath sometimes beene given by the Fathers unto all these five, in a larger signification. But, so is it also, to many things more: And namely (as it is alledged after by the Cardinall in the XVII. Head) *Sal* is called a *Sacrament*: *Sacramentum Catechumenis non datur, nisi solutum Sal.* But pour *vraye & propre Sacrament*, there is not any of the Fathers so affirmes any of the five. The

Con. Carthag. III. c. 5.

whole matter is a meere *λογισμός*. If the thing were agreed upon, we should not strive for the name.

III X

XVII

The Ceremonies of Baptisme.

Chrisme, Salt, Candles, Exorcismes, Signe of the Crosse, Ephata, and the Consecration of the Water. 10.

VIX

THese, being all matters of Ceremonie, are therefore in the Churches power, upon good reason, either to retaine, or to alter. As appeareth by the Cardinal's owne allegation of *not fasting the Fridayes betweene Easter and Whitsontide*, which notwithstanding, the Church of Rome now fasteth, as well as other Fridayes before and after it. And by the ceremonie of *not kneeling all that time, nor all the Sundayes in the Yeere*: which though it were *Apostolique* (as were also the *Agape* and the *maintaining of Widowes*) yet, are all left, as well by them, as by us: and so, plainly shew the Churches power over Ceremonies. Wherein our Church useth her liberty.

Chrisme (indeed) is very ancient, yet never but as a ceremony, which though we retaine not, yet the invocation of the grace of the Holy Ghost, we doe.

Exorcismes, though we retaine not, yet the substance of them, the *forsaking the Deuill and all his workes*, we doe.

The *Signe of the Crosse* we doe retaine.

So doe we the *Consecration of the Water by Prayer*.

Salt, Candles, and Ephata we doe not, as having nothing in them, proper to the Sacrament. And his reasons are but poore ones: for, *Salt* may with as good reason be used in *Orders*, which are *perpetuall* and not to be iterated; and the rather for that they which are ordained, are, in the *Scriptures* stile, said to be the *Salt of the earth*. And *lights*, by as good reason, may be used in all thereof: for, *CHRIST is the Light of the World*, no more in one than in another. As for *Ephata*, it is no more to be said, to the eares to open them

(which) was one Miracle) then Clay to be put on the eyes of the child, to lighten them (which was another.) The Cardinals very reasons shew, they may with reason be taken away.

Necessitie of Baptisme. 3.

XVIII

WE hold the same necessitie of Baptisme, that the Fathers did hold, which is, *Via ordinaria*: yet, *non elligando gratiam Dei ad media*, no more then the Schoole-men doe.

Holy Water. 3.

XIX

FOR *Holy Water* there are alledged only two Miracles, of Ioseph the Convert Jew, in EPIPHANIVS; and MARCELVS the Bish op of Apamea in THE-ODORET: which, if they were so done, were done, rather by vertue of the faith in CHRIST, then of the Water or Signe, which is knowne many times since, to have had no such effect. Two Myracles, without any Canon to enioyne it, will not conclude any rule for the practice of it, in the Church.

Epiphan. Her. 30.
Theod. Hist. Eccl. 5. 21.

The five Orders. 10.

XX

A Point not worth the standing on. While the revenues of the Church were able to maintaine so many degrees, it cannot bee denyed but that there were so many: but, by the Church's owne Order, neither by commandement, nor example of Scripture. But, what is this to the present estate of the Church, scarce able to maintaine two? And, it is well knowne, that in the Church of Rome, they doe take these five, and with them the Order of Deacon, all in one day; And that the five, are

are rather for matter of forme and of fees, then for any thing else. So that, this is nothing but a *οὐκ ἀγαθία*.

And, as for the great mystery, that the degrees among Bishops, of Archbishops, Primates, and Patriarchs, should be *de jure positivo*, but that the Pope should be *de jure divino*; it is so grosse (that in one uniforme ascent or scale of 4. degrees, one degree onely should be *de jure divino*, and all the other 3. *de jure positivo*) that it deserves rather to be scorned, then answered.

Hieron. ad
Dam. Ep. 57.

Hieron. ad
Euagrium.

We know that *Saint Hieronime*, when he was vexed in the East, by the Bishop and Clergy of *Hierusalem*, had recourse to *DAMASVS* Bishop of *Rome*, whom hee had served in sorting his papers. But, we say withall, when he was angry with the Priests of *Rome*, he set as light againe, by them, and the See it selfe, and said, *Quid mihi proferens unius urbis (Romæ) consuetudinem? major est Orbis urbe. Episcopus sive Romæ, sive Eugubij, ejusdem meriti, ejusdem est & Sacerdotij.*

Saint AUGUSTINE and the Councell of *Milevitum* did truly acknowledge, the Bishopricke of *Rome*, was a See of higher place and account, then any in *Afrique*, as being the See of the Imperiall Citie. But when *APIARIUS* appealed to *Rome*, it is well knowne, what the Councell and *Saint AUGUSTINE* writ and did in that case.

The Councell of *Chalcedon's* Epistle to *LEO*, is answered, *Respon. ad Apol. p. 170.* that, for all that terme, yet in that Councell a Canon was made by the members, which *LEO*, the head, rooke in very evill part, but could not amend it, nor by default of his consent, make the Councell unlawfull.

Last, for the complaint of *IVLIVS* in *SOCRATES* and *SOZOMEN*: It is true that no Generall Councell (whose Canons onely did bind the whole Church) was to be holden without the presence of the Bishop of the 4. chiefe Sees, by themselves or their deputies. But, what is this more to *Rome*, then to *Constantinople*, *Alexandria* or *Antioch*? All is but *Sacerdotalis lex, Canon Ecclesiasticus*, as they are there termed.

Socr. l. 2. c. 8.
Sozom. l. 3. c. 10.

Succession without interruption. 3.

XXI

WE plead there is no *interruption* in the *Succession* of our Church. And so, this Article fights with a shadow.

Distinction of Bishop and Priest. 3.

XXII

Our Church doth hold, there is a *distinction* betweene *Bishop* and *Priest*, and that, *de jure divino*. So, this toucheth not us.

Points of Opinion. 7.

XXIII

Neither are these to the point, or touch the outward *Face* of the Church; neither doe we hold them.

We hold *Freewill* as *Saint AUGUSTINE* held it.

We hold *good workes necessary to Salvation*: and, that *faith, without them, saveth not*.

We hold, that *no man is predestinate to doe evil*.

We thinke it not safe, for any man, *peremptorily* to *presume himselfe predestinate*.

Service in Latine or in Greeke.

XXIV

There is no authority cited for this, but we are referred to another place.

(c)

Cer-

XXV

Certaine Ceremonies of the Church, at
large. 35.

1

Distinction of Holy dayes ; 3 we hold it.

2

Distinction of Habite, between Clergy and lay men : 4
we hold it.

3

Distinction of vessels : 2 Our Church holds it.

4

Use of Shaving: 4 The Church of Rome holds it not; wit-
nesse the booke *pro verbis Sacerdotum*. One place onely is
alledged, of TIMOTHY that cut off MAXIMVS his
beard; but if hee had come to cut off PERRON's, he
would haue had his scissers taken from him. PERRON,
that is painted with a beard, can but evill speake for shaving.
All the *confures* els come too late, without the compasse of
Saint AVGVSTINES time, every one.Theod. Hist. l.
5. c. 8.

5

Anoynting at the giving of Orders, 4 as a ceremony, might
be used, but was not necessary so to be, as nothing pertain-
ing to the essence of Orders. There is no ceremony, in
Scripture, but *imposition of hands*. This was taken up, by the
Churches power, and by the same, may bee laid downe a-
gaine.

6

Washing of the Priests hands before his going to the Eucharist: A
very high point, a thing which in civility, might be vsed,
but, not made a *Tenoit* writtē in the forehead of the Church.

7

The *Paxe*. Onely one place (of the Councell of LAO-
DICEA) is quoted for *osculum pacis*, which the Communi-
cants used to giue one to another, before the Sacrament.
But for the Cardinalls *Paxe*, it were strange to finde it, in
the Councell of LAODICEA, or many hundred yeeres
after.

8

concil. Laod. c.
19.Pronouncing some part of the Service in a low voyce not to bee
heard. It appeares by the Councell, that, there were three
prayers, before the Communion. One of which was left,
to every particular receiver, to powre out of his heart pri-
vately in silence to God; which kinde of prayer, in some

cases, our Church also useth. But, this was no *low voice*; it was no voyce, at all; which maketh nothing to the Cardinals purpose.

Processions ¹ we finde *occursum & concursum*, a great course of people; but that makes not a *procession*. Yet *Processions* also our Church useth, in some cases.

9
Aug. de Civita.
12. l. 22. c. 8.

Torches at the burying of the dead. ² And great reason, seeing they were buried in the night, as appeareth, by that which is added, *nocturnis cantionibus*.

10
Nazian. in Iu-
lian. Orat. 11.

Painting images. ³ EVSEBIUS saith nothing. PAVLI-
NVS saith, Saint MARTIN was painted onely in *locore-*
fectionis, that is in a dining roome. BASILS is a piece of
Oratory, for disabling his own discourse of BARLAAMS
martyrdome, he wisheth, that some skilfull painter would
draw it more lively, then he had or could set it forth: but
when all is done, where it should be bestowed, he sayes
never a word. NYSEN speakes as well of *painting flowres*
and beasts; as of the *martyrdome* of THEODORVS: *for the*
adornning of the Church, all. PRUDENTIUS speakes of no
painting, upon the Altar; but, whatsoever it was, upon the
ground it was, for hee saith, *Stratus humi tumulo advolve-*
bar——. To haue a story painted, for memories sake, we
hold it not unlawfull, but that it might well enough bee
done, if the Church found it not *inconvenient* for her Chil-
dren.

11
Euseb. in vita
Constan. l. 3.
Paulin. Ep. 12.
Basil. in Barla-
am.

Nyssen. in S.
Theodor.
Prud. in S. Cassi-
an.

Crossing themselves. ⁶ For the signe of the *Crosse* we are no
Enemies to it, we use it in *Baptisme*.

12

TERTULLIANS authority is too ranke, for, no Pa-
pist, now, makes a *Crosse* every time he puts on his *Shoes*, nor
at every step hee goes, nor upon his *stoole* every time hee sits
downe.

de Coran. mil.
c. 3.

In the time of Persecution, and after, in the time of
Peace, so long as the Christians dwelt mingled with the
heathen, they shewed plainly by making and using the
Crosse, that they were not ashamed of that Signe, where-
with the Heathen men did use to deride them.

In HILARIONS life, there is no *blessing of the people*
with it.

Hieron. in vita
cujd.

Athanas. con.
Idola.

That, not the *Signe of the Crosse*, but the faith of him that made it, might scatter enchantments, it might well be: but, the faith of working miracles being gone, that effect now ceasing, it is to small purpose, to keepe the *Signe* on foot.

Paul. Ep. 11.

This concerneth not any now: there is no *Crosse* at Hierusalem, in the face of the Church, to bee shewne on good Friday. And so PAVLINVS might haue beene spared.

13
1. 4. 6. 7.

For burning of incense, the place of CHRYSOSTOME is cited amisse. And EVAGRIVS, is out of the compasse of Saint AVGVSTINE'S time, which is the time in question. And yet, hee is too rank too: for, his *incense* was a *Sacrifice*, which the Cardinall will by no meanes admit of, but haue it onely a bare ceremony.

14

There were *Lights*, there was *Incense* used by the Primitive Church, in their Service. Not, for any mysticall meaning, but (as it is thought) for this cause: that where the Christians in time of Persecution, had their meetings most commonly in *cryptis*, in caves & grotts under ground, places darke and so needing *Light*, and dampish and so needing good *Savours*, they were inforced to provide *Lights* against the one, and *Incense* against the other. After, when peace came, though they had Churches, then, aboue ground, with light and ayre enough, yet retained they both the *Lights*, & the *Incense*, to shew themselves to be the Sonnes and successors of those ancient Christians, which in former times had used them (though upon other occasion;) shewing their communion in the former faith, by the communion of the former usages. Whereto the after-Ages devised meanings and significations of their owne, which from the beginning were not so.

Of

Of the Churches visiblenesse incorrupt-
nesse, perpetuity of succession,
Ec. 14.

XXVI

A Brieft of the 20. Head, in the Chapter.
THis is a *qui tenoit*, matter of opinion, and not per-
taining to the Face of the Church. For, whether the
Church bee visible, whether alwayes incorrupt in do-
ctrine and Sacraments, &c. are points Doctrinall; there is no
traits de visage, or externall forme of the Church to bee
noted in them. And, there is not any of them, but wee
shall willingly subscribe unto.

Of the 24. left, eight are dogmaticall; matters of opini-
on; and pertaine not to the outward practice or face
of the Church.

The 8. are the 1. Of believing Christ's body to be sub-

8. Of holding Traditions equal to the

Scriptures.

Of the 24. left, eight are dogmaticall; matters of opini-

on; and pertaine not to the outward practice or face

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on; and pertaine not to the outward practice or face

of the Church.

(c3)



A Briefe of the 26. Heads, in the Chapter.

THere are in the *Chapter 26. Heads*, every one beginning with *Une Eglise qui*.

Of these 26. two haue no authoritie quoted for them, but we are put off to another place.

Those two are the fourth of the *Communion under one kinde*.

The 24. of the *Church Service in Greeke or Latine onely*.

Of the 24. left, eight are dogmaticall; matters of opinion; and pertaine not to the outward practice or face of the Church.

These 8. are the 1. Of beleeving *Christs body to be sub speciebus*. 1

8. Of holding *Traditions equall to the Scriptures*. 1

13. *Marriage after a vow unlawfull*. 4

16. *Five Sacraments of the seven*. 9

18. *Baptisme to bee necessary*. 3

21. *Succession without interruption*. 3

23. *Free-will: Good works necessarie, &c.* 7

26. *The Church visible, Succession, of doctrine, no Salvation out of it.* 14

Of which 8, we differ not in five of them.

We hold it *After a lawfull vow unlaw-
full to marry.*

Wee hold *Baptisme to be necessarie.*

*Succesſion not to bee interrup-
ted.*

That there is Free-will: that

*Good workes are necessarie,
&c.*

That the Church is viſible, &c.

The other three are answered.

Of *Chriſts body ſub ſpeciebus.*

Traditions.

The five Sacraments of the ſeven.

Of the 16. left, which are matter of outward pra-
ctice.

In fixe we differ not.

Wee receiue the Sacrament
with due reverence. 4

Wee grant the Eucharist a
Sacrifice. 6

We are not againſt Altars,
we haue them. 2

We obſerue Lent. 3

We faſt Fridayes and Sa-
turdayes, yet not Chriſt-
maſſe day, if it fall on
them. 1

Wee maintaine the diffe-
rence betweene a Biſhop
and a Prieſt. 3

And in ſome points of the other, we agree.

7. As in holding Feaſts, in memorie of
the Saints and Mar-
tyrs. 2

17. The Croſſe in Bap-
tiſme. 2

22. A Brieve of the 20. Heads, in the Chapter

25. *The Feasts of Christs Birth, &c.* 3
Distinction of Habite
betweene Priests and
Lay-men. 4
Of Vessels holy from
common. 2

Of the 10. left, wherein we varie.

7. *Worship of Martyrs and*
their Reliques. 19

12. *The Marriage of Priests.* 4
Of Christs body in Specious. 10

20. *Five inferior Orders.* 10
Matter of Ceremonies.

17. *Either of Baptisme.* 10 (6)

15. *to which we referre Exorcismes.* 1

25. *Or at large* 35 (13)

14. *to which we referre Mixture of wa-*
ter with the

wine. 2

19. *Holy water.* 3

Two remaine.

3. *The Reservation of the*

Eucharist. 7

9. *Prayer for the dead.* 6

And in some points of the other, we agree.

7. *As in holding Feasts, in memory of*

the Saint and

the Cross in Bapt-

isme.

Wee maintaine the same

rites betweene a Bishop

and a Priest.

And in some points of the other, we agree.

7. As in holding Feasts, in memory of

the Saint and

the Cross in Bapt-

isme.

Wee maintaine the same

rites betweene a Bishop



*A Brieve of the 158. places quoted
in the Chapter.*

Of the places quoted, in number 158.

- 5. we find not.
 - 8. are twice cited, or with, *ut supra.*
 - 14. are after S^c. AUGUSTINE'S time.
 - 10. haue beene answered of late *Respon. ad
A. o'log.*
 - 39. are spent in points dogmaticall, 5. of
which may be agreed.
 - 30. in points we differ not in, besides
those 5.
 - 39. in matter of Ceremonies.
 - 13. in the points of *Reservation* of the
Encharist, and *Prayer for the dead.*
-
- 158.

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(d 2)

The contents of this book are as follows:
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2. The second part of the book contains a description of the
3. The third part of the book contains a description of the
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AN
ANSWER
TO THE XX. CHAP-
TER OF THE FIFTH

Booke of CARDINALL PERRON'S

Reply, written in French, to KING JAMES-
his Answer written by Mr. CA-
SAVBON to the CARDINALL
in Latine.



L O N D O N,
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Andrew Hebb. 1629.